

The Brooklyn Jewish Center Review

April, 1950

THE KNESSETH DEALS WITH RELIGIOUS EDUCATION

From the Knesseth Proceedings

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NEWS OF THE MONTH

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will speak on

"FREEDOM OF SPEECH — CAN IT BE CURTAILED?"

BROOKLYN JEWISH CENTER REVIEW

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PARTISAN CONTROL OF ISRAELI EDUCATION

THE recent controversy concerning religious education in the immigrant camps of Israel points to one of the most serious problems confronting the new nation.

Apparently Ben-Gurion has succeeded in bringing about a solution satisfactory to most of the parties represented in the Knesseth. In the Yemenite camps in particular, children will be given an opportunity to pursue a religious education. To those of us who have been following educational developments in Israel, a basic solution to the problem of educating the Israeli youth seems as far off as ever. Israel officially recognizes four types of schools: the labor school, the general school, the Mizrahi school and the Agudah school. Some of the delegates to the Knesseth, particularly those representing the General Zionists, spoke of the necessity for a united educational system under government control. They feel that the four types of schools should be unified. Although that might appear as a desirable objective, a realistic appraisal will show how unlikely is a unified school system at the present moment. The religious elements will not relinquish their hold on those who attend Mizrahi and Agudah schools, nor will Mapai and Mapam agree to change the character of the labor schools.

It is important to realize that the questions involved in the recent controversy is not essentially a religious one. The problem of synagogue and state is a broad one whose solution has been temporarily deferred until some more opportune time. A correspondent of the *New York Times* correctly described the school problem as primarily a *political* one. As the schools of Israel go today, so goes

the political complexion of the country in the future. Mapam, Mapai, Mizrahi and other political parties have transferred their partisan struggle from the halls of the Knesseth to the classrooms of the school.

The greatest danger facing Israeli education is partisanship. It is this partisan spirit, so inconsistent with true education, which must be eradicated from the schools of Israel. The schools, both under the mandate and today under an independent state, have been happy hunting grounds for political parties seeking converts among those of the most tender age. Out of the mouths of children spout political slogans and doctrines which show systematic indoctrination.

What exists at present, therefore, in Israel is a gentleman's agreement permitting the laborites to indoctrinate in their schools, provided the religious elements may have the same privilege. The Yemenite camps have now been allotted to the religious bloc, permitting the labor bloc to have their way undisturbed with other immigrant groups.

The first step, therefore, in a solution of the Israeli educational problem should be a divorce between political party and school. Every trace of partisan control and partisan indoctrination must be removed. Only in this manner can a true solidarity be created, so that the young people of Israel may grow up in a spirit of unity and understanding.

Once the spirit of partisanship is removed some way might even be found to create a unified public school system. The *Ha-aretz*, well known liberal newspaper, pointed out in a recent editorial that an example has been set by the ex-

cellent high schools of Tel Aviv. These schools, under municipal management and guidance, have been completely free of political control. The courses are conducted with full respect for both the religious traditions of our people and the creative labor ideals of modern Israel. Yet there has been no coercion and no violation of the sacred principle that the pupil must be free from partisan indoctrination.

The schools of Israel played a vital part in recreating Hebrew as a spoken language, thus providing a unified language for modern Israel. They have many other important functions in building the future of Israel. Unity in spirit, even though there be diversity in organization, should be the keynote of Israeli education. Such unity can be achieved only through removal of partisanship and of political control of the schools.

—MORDECAI H. LEWITTES.

THE PASSING OF DANIEL FRISCH

THE Zionist cause has suffered a grievous loss in the death, several weeks ago, of Daniel Frisch, the president of the Zionist Organization of America. Mr. Frisch rose to this high office from the ranks because of his many years of faithful and devoted service in behalf of the rebirth of Zion.

We, in the Brooklyn Jewish Center, were privileged to hear him speak from our pulpit just a few months ago, prior to his last visit to Israel. We recall the splendid impression he made by his masterly analysis of the present situation in

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"JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

THE LOSS OF RABBI STEINBERG

AMERICAN Jewry suffered a severe loss, a few weeks ago, in the death of Rabbi Milton Steinberg, who passed away at the early age of forty-six. Rabbi Steinberg was one of the most able men in the American rabbinate. He was blessed with many gifts—a brilliant mind, persuasive speech, a fine literary style, great knowledge in Jewish and secular fields, a saintly character and a deeply religious spirit. No wonder that he won the hearts of all who came in con-

tact with him. Through his spoken word and through his books he influenced the thinking of many of our younger intellectuals and kindled within their hearts a new spark of loyalty and attachment to the Jewish people and to the Jewish faith. He was himself a product of the Conservative school of thought in Judaism and aligned himself with the Reconstructionist movement. But though he sincerely believed that these philosophies offered most for the perpetuation and de-

velopment of Jewish religious life in America, he was not a blind follower. He possessed the courage to point out the weaknesses in both these movements and endeavored to direct their followers to the path which he felt led to greater success.

Above all, he believed that Judaism has a future in America, that the American soil is conducive to the growth and development of a healthy, vibrant Jewish cultural and spiritual life, that it depended on the will and thinking of the American Jew himself.

Rabbi Steinberg's life is the most eloquent proof of that faith. He was a product of America, born and reared in this land. He received his early Jewish education within the walls of a modern Conservative synagogue under the guidance of a rabbi of the Conservative school of thought. And while he perfected himself in his secular studies at college and university, specializing in philosophy and in the classics, he immersed himself at the same time in his Jewish studies and fashioned the happy synthesis, idealized by our rabbis, of the *Yofyosho Shel Yefes B'bo'le Shel Shem*—"the beauty of Japhet in the tents of Shem." He was the living proof and example of the type of Jew that America can produce, and the type of Jewish culture that can flower in this land of freedom, a Jew and a Jewish culture that may once again bring forth a golden era in Jewish history.

We are grateful to God for the blessed service that Rabbi Steinberg was able to achieve in the all too brief span of his life. But we are grateful most for the strengthened faith his life brought to us in the future of Jewish religious and cultural life here in America.

Israel H. Levinthal

57 ANTI-SEMITIC GROUPS ACTIVE IN U. S. A.

ANTI-SEMITIC groups in the United States raised more than \$1,000,000 last year, it was revealed by the Anti-Defamation League of B'nai B'rith in its annual survey made public by Justice Steinbrink, national chairman of the organization.

The bulk of the hate-promoters in this country "found the pickings slim," the survey noted. Fifty-seven anti-Semitic organizations were active in 1949 and nine others not directly involved in anti-Semitic programs were controlled by known anti-Semites. The highest concentration was in the Midwest, which had 24 groups. The Northeast had 18 functioning anti-Jewish groups; the South, 16; the Far West, eight. Thirty-five once active groups liquidated during the year, largely from lack of finances.

Except on the West Coast, where Gerald Smith rallies often attracted audi-

ences of 2,000 and more, attendance at public anti-Semitic meetings was shunned by the American public. Most propagandists invested heavily in pamphlets and periodicals. Forty-nine regular anti-Semitic publications were circulated last year. Southern offices of the Anti-Defamation League reported disintegration of the Klu Klux Klan.

"Many Americans who reject the professional anti-Semite and refuse to be duped by his racket, are nonetheless guilty of prejudiced behavior," Justice Steinbrink declared. "We made a special study of all social attitude polls taken in the last 10 years and find that a small number of minority groups shoulder the heaviest burdens of bigotry and discrimination imposed on the American public."

The tense international situation and the "cold war" have helped to create fears and racial tensions that on several occasions last year, flared into violence, the report declared. It pointed up riots in Peekskill, N. Y., and Chicago as indications of "an unwholesome approach by Americans to the menace of Communism."

"The Chicago outburst began as a demonstration against Negroes, took on an anti-Communist complexion, concluded as an anti-Semitic riot it said. The Peekskill disturbance began as an anti-Communist protest and spilled over into anti-Negro and anti-Semitic demonstrations."

Zionism and with his fervent plea for greater devotion to our sacred ideal.

Zionism was his very life, and he willingly offered that life in service of his people. He has left an indelible impression upon all of us who knew him. We can honor him most by rededicating ourselves to make Zionism a vital force and influence in the life of all American Jewry.

—ISRAEL H. LEVINTHAL.

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THE KNESSETH DEALS WITH RELIGIOUS EDUCATION

The following is an abstract of the proceedings in the Knesseth at which a compromise settlement of a problem agitating Israel, Religion and Education, was reached. An editorial on this subject appears on page 3 of this issue.

THE issue of the education of religious children in immigrant camps was resolved in the Knesseth on March 14th when it approved a compromise formula.

The agreement had been reached in the course of Mapai-Orthodox talks, was approved later by the Coalition executive, and finally passed by the Cabinet at an extraordinary meeting. Mr. David Remez, who holds the Education portfolio in the absence of Mr. Zalman Shazar, who is ill, announced the settlement to the Knesseth. The terms provide that:

1. The Schools Division of the Government Ministry of Education shall operate schools in the immigrant camps;

2. In the camps inhabited by Yemenites, schooling shall be religious and shall be supervised by a committee of four orthodox persons representing the four recognized school networks who shall determine the curriculum and recommend personnel;

3. In other camps, there shall be separate schools for religious and non-religious pupils and the Education Division shall conduct the registration;

4. Personnel for the religious schools in the mixed camps shall be recommended to the Education Division by the committee of supervisors, but the schools shall be operated directly by the Education Division.

After heated exchanges, the Knesseth passed this formula by 62 votes to 14. The compromise assured the Religious Bloc that orthodox children would get traditional education; it satisfied Mapai, because the religious parties would not monopolize the education of the thousands of immigrant children from Oriental countries, most of whom are religious.

The centre parties (General Zionists, Progressives, Sephardim, and Wizo), who had fought for unified education, welcomed the unification of education in the

camps, as a step in the right direction. Heruth, which in the debate was aligned with the centre parties, abstained in the vote. The only opposition came from Mapai and the Communists.

Mr. Aharon Zisling, explaining their opposition, said that the new formula really perpetuated the system of partisan education under new nomenclature, and simply excluded the labor schools from the camps. He also objected to the automatic provision of religious education for the Yemenite immigrants, and to the fact that the religious supervisors would be permitted to select teachers.

Before the new arrangement goes into effect, the Knesseth will have to adopt an amendment to the Compulsory Education Law providing that the clause recognizing four official school networks should not apply in the immigrant camps. The amendment has been drafted, and Mr. Remez introduced it to the House.

Everything appeared to be running along smoothly, and Mr. Israel Guri, who represents the left wing of Mapai, formally moved that the Knesseth adopt a resolution taking note of the Government's statement and pass the amendment to the Education Committee for the usual action.

But here Dr. Yohanan Bader (Heruth) interrupted the harmony to say that the amendment could not be raced through the Knesseth. The bill had not been tabled during the ten-hour debate (in fact the Cabinet members themselves had not known of the proposal until earlier the same day). Hence the debate could not be regarded as having covered the first reading. Furthermore, he said, it had been agreed that draft legislation should be circulated to members at least 48 hours before being formally presented. This had not been done in the present case.

Mapai pounced upon Dr. Bader's lead and sought to delay action on the amendment.

Mr. Sprinzak, the Speaker, tried desperately to calm the House. Mapai appeared to regard the compromise as a Mapai-Orthodox conspiracy that was detrimental to labor education.

Mr. Israel Rokach (General Zionists) sided with Mapai with respect to the

special provision for Yemenites, and said that it was a humiliation for the Yemenite community—as though they were not Jews like all other Jews. Mr. Haim Cohen-Magori (Heruth), the only one of the three Yemenite members of the House present, said that if the Yemenite immigrants were not subjected to threats or coercion, they would all choose religious education.

To put an end to the excitement, the Speaker asked the House to divide on whether the vote on the formula should be taken. By 55 to 24, it was decided to vote. The majority then voted approval for the compromise formula.

Mr. Eliezer Kaplan, the Acting Prime Minister, then said, that he agreed to withhold action on the proposed amendment until the House Committee had discussed the matter.

An amendment to the Compulsory Education Law, by which effect is given to the Coalition parties' compromise agreement for Government control of education in immigrant camps, passed its first reading in the Knesseth on March 15.

The amendment states that the provisions of the Law recognizing four official education systems shall not apply in immigrant camps. It also authorizes the Minister of Education to determine arrangements for education in the camps. By a vote of 52 to 12, the Knesseth passed the legislation to the Education Committee for action.

Only Mapai and the Communists voted to return the bill to the Government. In the vote, later, to send the legislation to the Committee, two Heruth members joined Mapai and the Communists. Heruth, like the centre parties which oppose partisan education. But they abstained from supporting it, holding that the Government was trying to steamroll the bill through the House without a general debate and without allowing the members the customary 48 hours to study the proposals.

The political importance of the issue stems from the fact that immigrants pouring into the country may change the political complexion of the nation in a few years' time. Control of the schools

in immigrant camps is obviously a vital weapon.

Shortly after the vote, which virtually settled the new arrangements, Mapam introduced a motion seeking to nullify it. Mr. Aharon Zisling read a resolution criticizing the Government for failure to provide adequate school facilities in the camps and suggesting that thousands of children should be transferred from the camps to permanent institutions, particularly agricultural settlements. Mr. Israel Guri indicated that he would support the second part of the motion, providing for the transfer of children from the camps, if Mr. Zisling would agree to put it to a separate vote and to its being referred to Committee.

Mr. Guri's statement caused consternation in the Orthodox benches. Mr. Zisling's proposal had envisaged removing 5,000 out of the 15,000 children from the camps to workers' settlements, and Mapai's support would have assured it a majority. But Mr. Zalman Aharonowitz, Mapai's General Secretary, stepped in to preserve the newly-won harmony in the Coalition. He said that the proposal had not been seriously debated in the House, and it would disorganize the Knesseth's work if such proposals were sent to Committee. The Mapai faction split on the vote and the Mapam motion was defeated 35 to 29.

On behalf of the General Zionists, Mrs. Shoshana Persitz read a resolution providing for unified education in the camps but said that there was no need to vote on most of the clauses, as they had been covered in the Government announcement of policy. On a motion by Mr. Arich Hahir (Mapai), a vote of adjournment on Mrs. Persitz' proposals was passed. Mr. Ishar Harari (Progressives) announced that he was withdrawing his motion for unified education in the camps, being satisfied with the Government announcement.

But a concerted drive was made in the House by Heruth, the General Zionists, Progressives, Sephardim, Wizo and the Fighters, to extend the principle of unified education to the entire school system. Mrs. Persitz read a resolution reversing the whole policy of partisan education and providing for a Government education network including religious, aca-

demic, artisan, agricultural, and trade schools. The proposal called for the establishment of a committee to draft the basis for the state schools and to report to the House within three months.

When Mr. Sprinzak was about to put the matter to a vote, Mr. Idov Cohen (Progressives) asked for a roll call. His proposal embarrassed many Mapai members who privately favored the principle of unified education but were about to vote against it in submission to the Party whips.

Only once before had there been a roll call in the House — when the Knesseth voted on the Government's Four Year Program. Mr. Sprinzak said frankly that he did not know what the procedure was. Mr. Israel Bar Yehuda (Mapam), who personally opposed a roll call, came up with an old regulation stating that if ten members signed a request for a roll call, the Speaker was required to comply. Mr. Sprinzak then said that this had been the procedure in the Provisional State Council, which had only 37 members. As that Knesseth had 120 members, thirty signatures should be required.

The six parties sponsoring the resolution totalled 32 members, but a number were absent and they could not muster 30 votes. They opposed the Speaker's interpretation. When no progress was made in the matter, the Speaker adjourned the vote until the following week.

ISRAELI PRESS COMMENT

Hatzofeh (Orthodox Zionist Organ) said that religious Jewry had made far-reaching concessions by agreeing to this settlement, since there was not the slightest doubt that the Jews of Tripoli, Morocco and Iraq are religious, and according to the law of this State only recognized religious education should exist in camps of religious Jews. However, in order to prevent the undermining of the State's stability, at a time when it was faced with numerous hard tasks, the religious front agreed to this settlement, proving that its fight over education had not been prompted by party considerations, as non-religious public both in the Left and Right wings had alleged, but by pure religious motives coupled with a strong sense of responsibility for the State's stability.

Ha'aretz (Liberal Progressive) noted with satisfaction that common sense had conquered and that the settlement arrived at with regard to education in the immigrant camps should be regarded as the first step towards the complete liquidation of the different systems in education in the State as a whole.

Al Hamishmar (Left Wing Labor) maintained that the agreement on education would not lead to unified education in the camps.

FOUR THOUSAND JEWISH CONGREGATIONS IN U. S. A.

ACCORDING to the records of the U. S. Government the first Jewish congregation was established in 1654 in New York, when the city was known as New Amsterdam. There were about 800 Jewish residents then. At about the same time Jewish congregations were formed in Savannah, Ga., Charleston, Va., and in Philadelphia. These were the first Jewish congregations in colonial times. However, 100 years ago, there were already 80 congregations in the then 31 states of the Union. Today there are about 4,000 Jewish congregations throughout the country.

This year the Jewish community in Charleston is observing the 200th anniversary of its formation, and the Congregation Rodef Shalom of Philadelphia its 150th anniversary. In San Francisco, Detroit, Cleveland, Utica, New Orleans and other cities, Jewish congregations are celebrating, or preparing to do so, their 100th anniversary. Centennial celebrations will be held this year by Jewish congregations in at least 28 states.

It is characteristic of the march of Jewish life in America that many of these old congregations were originally Orthodox and later became Reform. Among the synagogues which are now 100 years old is The Temple Tiferet Israel in Cleveland, of which Dr. Abba Hillel Silver is the spiritual leader. This synagogue was organized with 47 member families, but today its congregation counts about 2,000 member families. The first building of this congregation was erected with a \$3,000 bequest received from Judah Touro, the colorful Jewish figure in American history.

Rembrandt Was Deeply Influenced by the Amsterdam Jews and Studied their Lives

REMBRANDT AND THE GHETTO

By ALFRED WERNER

IN 1906, when the world commemorated the three hundredth anniversary of Rembrandt's birth, the Dutch painter of Jewish descent, Josef Israels, rebuked his compatriots for having permitted the hallowed "Rembrandt Huis" to disintegrate and decay. He succeeded in saving from ruin the house where his great colleague had produced some of his best works, and the little guide book now sold at this shrine gratefully links the name of the old master with that of his modern disciple who reminded his fellow-Hollanders of their obligations towards their noblest genius.

It was not difficult for me to find this stately three-story Renaissance style building—every child in Amsterdam seemed to know it—and I spent there some unforgettable hours of contemplation, gazing at the drawings and etchings displayed on the walls. But I was surprised to notice that the neighborhood where the house is located did not look as Max Lieberman had painted it and as I had expected it to appear. Why, this was Jodenbreestraat (literally, "The Jews' Broad Street"), but where were the pushcarts full of fish or fruit, and where were the Jewish crowds?

"The others are in Auschwitz," a stoical second-hand clothes dealer, one of the few Dutch Jews to survive the holocaust, explained to me as I was walking through the erstwhile ghetto of Amsterdam last summer, looking for Jewish-sounding names on sign boards and shingles. Indeed, the Nazis had managed to "liquidate" the major part of Amsterdam's famous old Jewish community. They even had the audacity to "nazify" the painter who, for many years occupied the house on 4 Jodenbreestraat. Ignoring the fact that Rembrandt demonstrated a profound interest in everything Jewish, they desperately attempted to "prove" that, far from being Dutch, he was a "Germanic" painter and a protagonist of German culture. To spread this phantastic version, Nazi actors created a film allegedly based on the life of Rembrandt, but actually distorting historic truth beyond recognition.

Equally fantastic was an earlier attempt on the part of a well-known Hungarian author, Sandor Brody, to claim, in a novel that was successful in this country in the mid-twenties, that the painter was of Jewish origin. The plain

fact is that Rembrandt Harmenszoon van Rijn, born in Leyden, was the son of a miller and a baker's daughter, and was reared in the Protestant faith. He had the features of a lower middle-class Dutchman, and distinguished himself from other 17th century Hollanders only through his unique genius. It was this genius, too, that lifted him far above the narrow boundaries of race, creed, or nationality.

Nevertheless, it is a fascinating fact that no other great artist ever devoted so much love and energy to the portrayal of Jewish types, and that no other famous painter was as thoroughly familiar with Jewish life and lore as Rembrandt. Nor should another fact be dismissed lightly, namely, that no other old master has caused as many Jewish-born historians of art, critics and teachers of aesthetics to devote lengthy monographs to a serious discussion of his work. These scholars were attracted, it seems, not only by the subject matter, but also by the master's transcendental philosophy, expressed in each swirl of his pen, in each stroke of his brush.

New Yorkers who, last winter, flocked to the large loan exhibition of Rembrandt shown at the Wildenstein Gallery, may recall two etchings, "The Circumcision" and "Jews in a Synagogue." They attested to their maker's interest in Jews and Judaism. Not displayed in this exhibition were such precious items as the painting, "A Jewish Philosopher," and the drawing "Nathan Reprimanding David," known to visitors of Washington's National Gallery of Art and New York's Morgan Library, respectively. What miracle caused this Dutchman to turn to such "odd" and "despicable" subjects as Jews, and to fill his Biblical paintings and drawings, not with idealized Gentiles, in the fashion of the time, but with Hebrews?

We cannot give an answer to this question. Nor do we know why the artist as a young man, who had just moved from semi-rural Leyden to the metropolis of Amsterdam, immediately settled in the small, conspicuous ghetto (about 1631).

There was no reporter at hand in 1639 to ask the successful painter why, of all houses, he had decided to purchase the one of Jodenbreestraat, amidst the dwellings of the non-Christians from Portugal. But it is safe to assume that Rembrandt's contemporaries did consider the painter a strange being, not understanding the individualist who preferred to live in accordance with his own principles rather than with his fellow-Hollanders' prejudices and was "foolish" enough to observe and paint commoners, instead of catering exclusively to the wealthy patricians who were, after all, his best customers. What was worse, he looked with greater interest at the men and women with strange outlandish features and uninhibited gestures worshipped in synagogues than at his somewhat dull compatriots who were, ordinarily, restrained and well-behaved, but who, under the influence of alcohol, could be as vulgar and wanton as the uproarious drinkers shown in the realistic pictures by Jan Steen.

Rembrandt could be quite arrogant at times, but only towards the wealthy ones. This ugly man of humble origin could be as proud as any artist can be, even when cash was badly needed in the Rembrandt Huis. When he worked he would not have granted an audience to the first monarch in the world. "Absent-minded," and careless about what people might think of him, he would walk around in dirty and untidy clothes on which he used to wipe his brushes. Nor did he adhere to the rules of traditional morality. After the death of his first wife he lived in common-law marriage with his housekeeper. The latter must have been a courageous person, too, for when the church elders warned her of the punishment that would await her after her death, she exclaimed: "I would rather go to hell with Rembrandt than play a harp in heaven, surrounded by such as you!"

Experts have computed that of Rembrandt's two hundred oil portraits of men, thirty-seven are of Jews. In addi-

tion, there exist numerous oils, etchings and drawings of Jewish couples, ghetto beauties, various groups, and countless Biblical pictures for which the artist used models found in his neighborhood.

Credit goes to Rembrandt being the first master to show Jews not as caricatures, but as people endowed with human dignity outside the Biblical frame. It was a revolutionary act on his part to remember the sensitive faces of young Talmudists, walking to their Academy whenever he painted the founder of Christianity or any other hero of the New Testament.

He was on friendly terms with the intellectual leaders of the ghetto, who gladly posed for him. For one of Manasseh ben Israel's books he contributed several illustrative etchings. Twice he painted Dr. Ephraim Bonus, who may have been the family physician to the residents of 4 Jodenbreestraat. The same Dr. Bonus, incidentally, was also portrayed by a certain Lievens. But what a profound difference between the two painters, not merely in talent, but also in approach! Lievens' work is believed to convey more faithfully the photographic truth than the portrait by Rembrandt. But, as one scholar put it, "the latter discerns beyond the individual the species, and beyond the species the man. This is Ephraim Bonus; this is the Jew who has experienced centuries of suffering. This is the man who faces and strives to plumb the insoluble mystery of human destiny."

We know that Rabbi Saul Levi Morteira, posed for Rembrandt. The rabbi was first one of Spinoza's teachers, and later a member of the court which excommunicated the bold philosopher. But did the painter have any relationship with Baruch, who was in his late thirties when the artist passed away? Some scholars maintain that in "The Man with a Magnifying Glass," the diamond grinder, is no less a person than Spinoza, who earned his bread as a humble craftsman. Others think that his features were given to the young harp player, David, in the stirring canvas, "David Playing the Harp Before Saul." It is most likely that Spinoza who, as an adolescent, dabbled in drawing, had some contacts with the famous painter, but we have no written testimony to that effect.

Even before meeting some of his era's most respectable men, Rembrandt refused to share his fellow-Christians' anti-Semitism. There were no Jews in Leyden where, as a young man, he painted "Judas Returning the Thirty Pieces of Silver." Earlier painters portrayed the "traitor" as a disgusting monster; Rembrandt, however, stepped with this work "beyond the narrower confines of the spirit of hatred," as one art historian put it, and "the manner in which he depicted the Apostle as throwing first the pieces of silver and then himself upon the ground, wringing his hands in his despair, portrayed something profoundly touching."

Or compare his etching "The Synagogue" with one on the same subject and attributed to the German master, Albrecht Altdorfer. The German care-

fully studied the architecture of the Gothic synagogue at Ratisbon, but drew the two worshippers merely to show, by comparison, the building's height, width, and length; besides, he topped his work with a Latin inscription, gloating over the fact that this synagogue had been destroyed "by the righteous judgment of God." Rembrandt, however, was only interested in the tired, humble, and unassuming people milling about the entrance of what looks like a Polish-style *schul* or *klauss* he neither caricatured nor idealized these Askenazim, wearing long cloaks, and talking to one another uninhibitedly, or gazing around in contemplative moods.

It is no coincidence that the etching shows ten men—Rembrandt knew that this was the number of persons required for a *minyán*. He must have learned a

THE PASSING OF BLUM AND LASKI

By DAVID SCHWARTZ

THE recent deaths of Leon Blum and Harold Laski has removed two Jews who played foremost parts in moulding the political history of their respective countries.

Leon Blum was born in a day when the world shone with the lustre of Disraeli's greatness, and there appears to be evidence that as a youngster he was fascinated by that career. Like Disraeli, he, too, was a writing man. Though never rising to the literary distinction of Proust or an Anatole France, he moved in their circles, and at the age of twenty-two was already considered as one of the best French literary critics. He wrote a daring book for his day—and even for ours—on the subject of marriage. This work attacked the double standard which permitted men pre-marital sexual experience and denied the same privileges to women. Blum argued that it was desirable for the success of a marriage that the partners have equivalent experience in such matters. He held that the unequal system was responsible for prostitution, since sexual experience is sanctioned only for those who are married.

Blum came of well-to-do parents. It would appear that it was from his mother that he derived his social reformist tendency. His mother had a sense of justice which was almost pathological. The story is told that in such a thing as giv-

ing her children a pear or an apple, she would not just hand each child the fruit. The pears might be of unequal size, so she would cut each pear in two and give to each child a half of each.

Blum read Karl Marx and became a Socialist, but he was a Socialist in the French way. To be sure, France, today, has a strong Communist party, and there is no telling where circumstances may lead France, but historically French Socialists have been on the moderate side. The great pre-Marxian French Socialist, Fourier, went so far as to contend that "force is fragile" and that to resort to it "denotes the absence of genius." Blum's Socialism was something akin to Roosevelt's New Deal or to the Socialism of David Ben Gurion.

In the case of Harold Laski, we had a man of an entirely different type. Laski never held political office. He became noted through the sheer force of his intellectuality. While Blum was vehemently opposed to the Soviets, Laski pleaded for a more sympathetic attitude toward the U.S.S.R., although there seems some evidence that with his visit to Moscow he became somewhat disillusioned with Communism. He continued to the last to see a future for the world only in a pure form of Socialism, while Blum thought rather of purging the present system of its evil features.

great deal concerning Hebrew lore from the distinguished rabbis he associated with. His etching, "Lament for Abel," follows almost literally a scene described in a Midrash—there is no equivalent for it in the Bible. In "Isaac Refusing His Blessing to Esau," the ruddy hunter and warrior is drawn as the archetype of the enemy of Jewry, in keeping with the post-Biblical tradition.

Of course, Rembrandt enjoyed the friendship of men like Dr. Bonus or Rabbi Menasseh ben Israel, and he was pleased to receive commissions from the wealthy and educated immigrants from Portugal whom he painted in their broad-rimmed hats, white collars, and fashionable short cloaks. But as a painter he preferred the more colorful Ashkenazim. Unlike the Sephardim who did not feel restrained by the Second Commandment and adorned their apartments with paintings like their Christian neighbors, the more rigidly orthodox refugees from Poland did not purchase his pictures—they could not have afforded the price, even if they had wanted to. But they did not object to posing for the master who emphasized their human qualities rather than the poverty of their garments. "One is almost inclined to say that they cannot be beggars," Josef Israels wrote concerning these portraits of penniless refugees, "because the master's hand endowed them with the warmth and splendor with which his artistic temperament clothed everything he looked at."

Perhaps Rembrandt was able to fathom the depths of their plight more than any other artist because he was an unhappy, tormented man himself. The greater and more original he became in the course of time the less pleasing were his works to his smug clients. One of his pupils, a certain Gerard de Lairesse, even felt forced to apologize publicly for having, at one time, tried to imitate Rembrandt's style of painting, a manner that was "entirely based upon a delusion." Wrote this little artist: "In his effort to attain a mellow manner, Rembrandt van Rijn has merely succeeded in achieving an effort of rottenness. The vulgar and prosaic aspects of a subject were the only ones he was capable of noting."

Rembrandt lost his wives Saskia and Hendrickje. The son from his first marriage died as a young man. Living uneconomically, and displeasing his cus-

tomers, the master was forced to sell his beautiful house on Jodenbreestraat. When he passed away in 1669, a lonely, sick man of sixty-three, he was virtually forgotten. The parish officials put him down on the mortuary records as "a painter on the Rozengracht, opposite the Doolhof," adding not a single word more to this

wretched description. To the three females who constituted what was left of his family, namely, his daughter, a daughter-in-law and a baby granddaughter, he left a few clothes, a Bible, and some painting utensils. But he also bequeathed them a great name—the name of a genius, unparalleled, unmatched in the long history of European art.

CHINESE MAN ON THE CAMPUS

By BEATRICE S. LEVIN

THIS tale is not meant to amuse. It is a story that confounds me, though it means nothing more to me than one brief pang of heartache followed by laughter. And yet the tale lingers in my mind, symbolic of the way prejudices are formed and how they may be vanquished.

Frank and I were graduate students at the University of Wisconsin, he in physics, I in English. We were fortunate to have found something of an apartment, three rooms in the back of a not very large rooming house.

The wife of the head of the physics department called me one day.

"Mrs. Levin," she said, "I understand there's a vacant room in the house where you live."

"Yes, there is."

"Well, I wonder if your landlady would rent it to a Chinese boy. This is his first semester here and he hasn't been able to find a room."

I said I'd ask and call her back.

The landlady, Mrs. Gay, energetic, scrupulously clean, very talkative, was an uneducated elderly woman from Janesville. When she didn't realize we were at home, we would occasionally hear her refer to us on the phone as "my Jew couple." But we got along fine with her, paying the rent well in advance, and giving her generous gifts at Christmas, Thanksgiving and Easter. On Friday nights, I always sent up to her a bowl of chicken noodle soup, a chicken leg and a piece of *kugel*. If I baked during the week, Frank would carry up a plate of cookies, a piece of cake or fruit bread.

I approached Mrs. Gay about the Chinese boy, and after much persuasion ("... the Chinese are usually exceptionally clean, and if you don't like him after a month, you can tell him you need the room," and so on), she said she would give him a trial.

King (that wasn't his name, but we will call him that) moved in the next morning. It was a bitterly cold January day, and I invited him in for a cup of strong tea. His English was elementary, and he talked in a singsong manner, swallowing every third syllable. He came for supper Friday night. It was our usual Sabbath meal, with my silver candlesticks highly polished, our good linen and china out, and the best food I knew how to prepare. King said he hadn't been assigned to a lab, and Frank offered to share his.

We soon learned that King was a very competent physicist, something of a snob, and an ardent admirer of Chiang's policies.

During the next three weeks, I was frequently obliged to soothe Mrs. Gay's feelings as she complained, "Other folks send their laundry to the Chinaman. I do a Chinaman's wash."

But she didn't have to do his laundry long, because King moved very shortly. He was sitting next to Frank in the lab one day. After watching while Frank blew a glass siphon, King said, "I found a room nearer campus."

"Good for you."

"Well, I don't know if it's so good," he said, "the landlord is a Jew, and you know how they are."

Several months later, King's home town was taken by the Chinese Communists and his income completely cut off. "I expected I'd have to leave school," King told Frank in the lab one day. "But when I told my landlord I had to leave he said he'd give me my room rent-free and I could earn some money working part time in his liquor store." After a long minute, King said, "My landlord's got great respect for learning. You know," he said thoughtfully, "I never knew any Jews before."

DOZENS of travel offices in the United States are offering their services to enable tourists to spend a holiday in Israel. The climate is similar to that of southern California. There are seaside resorts, mountains and lakes, all within a short distance of each other; there are biblical sites, historic ruins, and the picturesque contrast of medieval and western life in towns and settlements.

It takes only thirty hours to fly from New York to Lydda Airport. The sea trip ranges from two to three weeks; a combined sea-air voyage can be made in about a week. Whether traveling by sea or air, one can stop over in one or more of the European capitals on the way to or from Israel. London, Paris, Brussels, Amsterdam, Zurich and Rome lie along the regular route of one or the other of the four international air lines now serving Israel.

The popular sea-air mode of travel brings one to Europe by ship in a week or less; the flight from any of the major western European air ports to Lydda averages about eight hours. There are also ship connections from southern France or Italy direct to Haifa. During the summer the lowest steamer rate for the round trip from New York is \$580. The air rate, round trip, by any of the scheduled lines is \$1,003.

If group travel is preferred, all-inclusive tours are from \$1,095 to \$1,984, depending on the kind of transportation, the length of stay in Israel and

IF YOU WANT TO TRAVEL IN ISRAEL

By ERNEST ASCHNER

intermediary stops. The travel offices are offering tours ranging from three days up to three weeks in Israel.

The three-day tour gives one only a very superficial glimpse of the country and hardly any time to see the many facets of Israel and her people at work and play. A longer stay is necessary to take in all of the Biblical sites in Galilee, Mount Carmel and Jerusalem; the modern and ancient battlefields in the Emek and the Negev; the agricultural and industrial developments in the Sharon and Haifa Bay; the spirit of the old settlers and the new arrivals in Degania and in the transit camps; the scenic beauties of Lake Tiberias and the nearby mountains; the hillside and seashore resorts; the research centers at Rehovot; the museums, theatres and art exhibitions, the national institutions, the Knesset and many other aspects of the new born State.

The rates for hotel rooms, meals in restaurants and fares for urban and inter-urban travel by bus, taxi or rail are fixed by Government. First class hotels charge \$3.40 for a single room with bath; the next best category of hotels charge about \$2.50.

With austerity regulations and rationing of foodstuffs applying to the local population and tourists alike, the American visitor may miss some of the more fancy types of food. However, there is

enough wholesome food and the prices are not over \$1.00 to \$1.50 for a full lunch or dinner and \$.50 for breakfast at a first class hotel. Costs of transportation depend on the method used. For instance, a 60-mile trip from Tel Aviv to Haifa costs \$1.15 by railroad, \$1.37 by bus, and \$2.45 for a seat in a taxi.

Tourists who wish to use their cars during their trips in Israel must secure a "carnet de passage" from the American Automobile Association prior to their departure for Israel or post a bond with Israel customs officials upon their arrival in that country. The bond will be returned when the car is taken out of the country. Tourists cannot sell or leave their cars in Israel unless they secure an import license in advance of arrival. The import of automobiles as gifts to residents of Israel is also prohibited. Cars improperly brought into Israel or left for sale without an import license are subject to confiscation.

Detailed travel information is obtainable from the Israel Office of Information, 11 East 70th Street, New York.

If you would like to take advantage of your visit to look into the economic possibilities, inquire at the offices of the Jewish Agency in New York. In Israel, all information may be obtained from the Jewish Agency in Jerusalem or Tel Aviv.



The Beach at Tel Aviv



Tourists On the Galilee Hills

NEW police stations, though with small and often temporary staffs, are being opened in newly settled areas and immigrants' camps in Israel. There the presence of even a few, but courteous and helpful cops, does much to improve the tense atmosphere created by overcrowding and partial idleness, even if they are unable to guard camp property, to the constant loss of which the authorities have long since resigned themselves.

These few constables are still unable to protect effectively the neighboring villages from the depredations of camp inmates, who seem often not to realize that fruit represents a market crop to growers, that careless picking in and out of season may damage trees permanently, and that abandoned villages cannot be rehabilitated by demolishing the installations of neighboring farmers.

It is not easy to restrain these people effectively in view of the judges' reluctance to punish new immigrants severely and the farmers' dislike of protracted proceedings for the prosecution of petty offenses.

Contrary to past conditions, when Jewish villages were the safest areas in the country because settlers were mostly picked idealists, the already over-burdened police now have to take interest also in new villages and partly agricultural towns, where initial outlay on installations is sometimes endangered because the immigrant settlers are mostly strangers to each other and the ways of the land. The solution is being sought in the erection of area police points, which are to be assisted by centrally trained and armed but locally paid watchmen in each village and by alarm installations in non-permanently guarded spots.

Some difficulties are created by the influx of criminal elements in the course of mass immigration. While the British did not destroy the local non-political police records, dossiers on these men do not exist here. Fortunately they usually cooperate with local criminals and thereby become conspicuous to trained eyes. But there is no possibility of getting rid even of non-Jews among them since no extradition or repatriation agreements exist between the Government of Israel and other countries although Israel now is a member of the International Conference of Criminal Police. This is

Complete with Watch Dogs, A Modern Force is Growing to Protect the New Land

THE POLICE OF ISRAEL

By ADA GREN

due to the lack of an Israel law of citizenship, which is held up because of political considerations connected with the status of Arab refugees.

Some harm was also done by the general amnesty proclaimed less than a year ago, but most of those who were released at the time are under lock and key again.

Watchdogs are also being trained to accompany policemen on their beats, but there is a scarcity of suitable puppies. Unfortunately, the tracing of criminals used to be an Arab specialty, while Jewish-trained police dogs were destroyed by their British masters when they left Palestine.

It is, moreover, not easy to get convictions for traders in stolen property when thousands of immigrants offer genuine transfer goods at lower than market price. Nevertheless the police record in this respect is now very good in urban areas as acknowledged by insurance companies.

Although the percentage of crimes committed in Israel now is normal or less by foreign standards, it is not easily taken for granted. Many still remember the good old times of not much more than ten years ago when nobody locked his home even in the city.

Theft, robberies and the international smuggling of various goods, including narcotics, by infiltrates from across the still sparsely-settled border areas, cannot be fought by police methods alone and never were. It is now hoped that the new Frontier Force of the Army, which is still in the training and recruiting stage, will free the civilian police and settlement guards from this worry, except where armistice agreements preclude the stationing of sufficient troops.

There is already some cooperation between the armies of Israel and her neighbors in these matters, while harborers of infiltrates are to be severely punished. Tourists and hikers are always kept away from unsafe areas and are prosecuted for evading security regulations.

A very active, though severely understaffed, force is the traffic police. It toils rather successfully to reduce the not-excessive accident rate, which is a drain on the country's economy because it necessitates the expenditure of precious foreign currency on replacements. There is a constant stream of road-safety propaganda by loudspeakers, posters and the showing of American and local films.

The police also lay road traps for speeders, conduct experiments with imported and locally manufactured traffic lights, and pay much attention to the instruction and practical training of thousands of Jewish and Arab school children and scouts—all this with the support of a public advisory committee and the co-operation of the Army transport division and military traffic police. Although the government and various municipalities are widening many roads and building new ones, the police believe that too little is spent on these projects because of the urgency of other activities for the absorption of immigrants, and sometimes also for lack of machinery and trained manpower.

In Arab or mixed localities there are Arab police and supernumeraries, generally under the supervision of Jewish personnel, but sometimes on terms of equality. Circassian and Druze horsemen have proved useful for mobile patrols both in the police and the Frontier Force. All regular police wear identical uniforms, while temporary supernumeraries of both nations are distinguished by a different headgear (and sometimes lower wages).

In general, the Israel police continue to use clothing left over by the predecessor government. It is intended to gradually change these uniforms because the British pattern, at least in winter, is not practical, and also rouses disagreeable associations. But after the failure of an attempt to secure cheaply supplies of British air force cloth it was decided to try and make do what is available as long as possible.

NEW BOOKS

REVIEWED BY DR. ISRAEL H. LEVINTHAL

"In the Beginning," by Dr. Solomon Goldman

This is the second volume of that great study of the Bible, "The Book of Human Destiny," by the brilliant scholar, Rabbi Solomon Goldman. Here he deals with the book of Genesis. There is first a brief outline of its contents, followed by an excellent translation of selections of the most important chapters in the book. Dr. Goldman then proceeds with an analysis of the historical background of the Biblical tales, a commentary on many of the passages, a discussion of the critical views of the authorship of the book, the style in which it is written, and a splendid treatment of the philosophy underlying the stories of Genesis. In the brief space of 115 pages the reader is given a scholarly analysis and interpretation of the first book of the Bible, written in popular fashion, and is able to appreciate the hold that these ancient stories have had upon the mind of man throughout the ages. Dr. Goldman sums it up beautifully in the last sentences of this part of the volume: "Its appeal is universal and yet reads as if it were intended for us alone. Its air is familiar and yet an immortal freshness rests upon it. It makes the past present and the distant near."

The remainder of the book is given over to what the author terms "Echoes and Allusions." It is an anthology of all references to words, phrases and incidents in Genesis found in the pages of world literature. There are about 1500 such allusions, and they show how the Bible has influenced the literary style of writers of all peoples throughout the ages.

The book is a notable contribution in the field of Biblical scholarship.

Ha-Drush V-Ha-Halachah: Sermons and Rabbinical Law, by Rabbi Jacob Levinson

Our distinguished neighbor, Rabbi Jacob Levinson, has again enriched the field of homiletic literature with these new sermons. Rabbi Levinson is known throughout the Rabbinic world for his great talent in the classic form of Jewish preaching. He has a keenness of eye that penetrates the deeper meaning hidden in Biblical and Rabbinic texts. And the present volume gives further evidence of

this great gift. The work contains sermons on each of the portions of the Law in the book of Genesis, as well as sermons for all the holidays. In addition to the regular Aggadic sermon, he has also an *Halachah* sermon for every portion, one that deals with the intricacies of legal problems, and these will delight the serious students of Rabbinic law. All of the sermons are brief, to the point, avoiding unnecessary elaboration of the theme. Our author is master of Hebrew, and his book is one which not only Rabbis and preachers will enjoy reading, but will also give delight to the Jewish layman.

Dabru Ivrit "Speak Hebrew," by Daniel Persky

Since the creation of the State of Israel there has naturally been a heightened interest in modern Hebrew, as it is spoken in Israel. Daniel Persky, whose whole life has been devoted to the Hebrew language and literature, is the author of this very useful manual of colloquial Hebrew. In 35 brief chapters he covers many

phases of everyday life, and one who masters these lessons may be assured that he will be able to carry on a simple conversation in modern Hebrew. He even includes a chapter on modern slang expressions incorporated in the everyday speech of Israel. The manual is beautifully printed, and will undoubtedly be used not only by tourists, but by many here in America, who will want to familiarize themselves in the fundamentals of conversational Hebrew.

"The Story of Modern Israel," by Dorothy F. Zelig

This is an excellent book for young people by the well-known educator and writer of juvenile books about Jewish history, Dorothy F. Zelig. The book consists of three parts: A tour through Israel, the history of Zionism, and the story of the birth of the State of Israel. It gives an excellent account of every phase of life in Israel, as well as of the history of Zionism, which every young Jew should want to know.

REVIEWED BY BORIS SMOLAR

"Worlds In Collision," by Immanuel Velikovsky

AN ISRAEL citizen is now the subject of great controversy among scientists and literary critics in the United States. He is Immanuel Velikovsky, author of "Worlds In Collision," just published by Macmillan. This book is attracting unprecedented attention because of the sensational assertions he makes in an effort to prove that a comet sideswiped the earth in the days of the Bible. On the basis of his research, he claims that the opening of the Red Sea for the Jews during the Exodus from Egypt resulted from celestial disturbances, and that these disturbances were also responsible for the sun remaining stationary in the sky during Joshua's battle at Jericho. In brief, he develops a theory that about 1,500 B.C.E. a tremendous comet ran amok in the solar system, struck the earth, caused earthquakes of terrific violence and drew the earth's waters from their usual beds. The comet finally lost its tail and became the planet Venus. Some human beings, according to Dr. Velikovsky, survived the catastrophe of fire, flood and earthquake,

but must have suffered "collective amnesia."

Astronomers and other scientists consider Dr. Velikovsky's book "rubbish." To this the author answers that these scientists "still live in the 17th century." In fact, he claims many of his critics did not even go to the trouble of reading his book. A Hebrew scholar, Dr. Velikovsky has quite a record as a student of science. He studied medicine in Moscow, biology in Berlin, natural sciences in Edinburgh, and psychiatry in Zurich and Vienna. His book, though recently published, is already in its fourth edition.

"Out of My Later Years," by Dr. Albert Einstein

Extremely interesting views on Jews and Judaism are expressed by Dr. Albert Einstein in his "Out of My Later Years," just published by the Philosophical Library. The book is a collection of essays by the Jewish savant in which he outlines his credos on politics, education, war and peace and deals also with Jewish issues.

Dr. Einstein defines a Jew as "a person professing Jewish faith," but he thinks

that the Jew who abandons his faith still remains a Jew. He believes that the bond that has united Jews for thousands of years and that unites them today is, above all, the democratic ideal of social justice, coupled with the ideal of mutual aid and tolerance among all men. He emphasizes that the introduction of a weekly day of rest by the ancient Jews was a profound blessing to all mankind. He points out that such personalities as Moses, Spinoza and Karl Marx, dissimilar as they may be, all lived and sacrificed themselves for the ideal of social justice.

The second characteristic trait of Jewish tradition is the high regard in which it holds every form of intellectual aspiration and spiritual effort, Prof. Einstein thinks. He expresses the conviction that this great respect for intellectual striving is solely responsible for the contributions that the Jews have made toward the progress of knowledge, in the broadest sense of the term. The Jews are thus, to him, a community of tradition, and he denies that the Jews are a race. He is of the opinion that they are, beyond doubt, a mixed race, and assertions to the contrary, belong to the field of political propaganda. Dr. Einstein comes to the conclusion that the Jews have thrived mainly on oppression and on the antagonism they have forever met in the world. He analyzes anti-Semitism in the United States, and is convinced that so far anti-Semitism has failed in this country, because of the sound political instinct of the American people. He thinks that Judaism owes a great debt to Zionism, because the Zionist movement has revived among Jews the spirit of community and has performed productive work in Israel surpassing any expectations.

RECENT BOOKS

JEWISH SURVIVAL, by Dr. Trude Weiss-Rosmarin, lecturer and editor of *The Jewish Spectator*. The book defines Judaism and its mission as conceived by the Prophets, the Sages of the Talmud and their successors. Published by the Philosophical Library, 404 pages, \$4.

PASSOVER — Its History and Traditions, by Theodore Herzl Gaster, Professor at Dropsie College, Philadelphia. Dr. Gaster traces the development of the

festival from a Springtime rite in ancient Canaan to a modern celebration in Jewish homes. Published by Henry Schuman, Inc., N. Y. Illustrated, 102 pages, \$2.

THE WAY TO GOD, by Dr. Maxwell Silver. Deals with the ever vital problem of God and religious faith. Published by Philosophical Library, 303 pages, \$3.

THE ARMY OF ISRAEL, by Lt. Col. Moshe Pearlman. Published on the occasion of the second anniversary of the creation of the State of Israel. Contains a description of the birth and development of the Haganah, and of the major battles of Israel's War of Independence. Published by the Philosophical Library. Illustrated, 256 pages, \$5.

MY GRANDAD

By PHYLLIS BROOKS

MY GRANDAD had a nimbus of hair about his head, a plate of golden teeth that shone when he smiled, and a good natured asthmatic laugh. When I was a little girl, he would take me on his strong bony knee and smooth my braided head while he told me stories. The stories were always the same. They were both simple and strange, but there was a mood of peace and humility about them. At the end, I would always fall peacefully to sleep in my Grandad's arms.

The stories would always begin with "Once upon a time," and they would always be about poor people who were desperately in need of money. And just when everything looked the darkest, as they would walk along the street one day, in complete despair, they would suddenly discover a purse filled with shiny gold pieces, which nobody seemed to claim. And the reason for the eventual happiness of these people was their devout religiousness.

The beginnings and endings of these stories were just like the ones in my Green Fairy Tale Book, and I was a little suspicious about them from the start. But Grandad said that these were not fairy tales, and I had to believe him.

When Grandad used to put on a shawl, with many fringes, place a little black cap on his gentle head, and begin reading and moving back and forth while holding a worn black book with yellow pages, I was puzzled, and I used to ask my Grandma why he did this so often. She told me he was "praying to God."

I thought it was like saying magic words and having your wishes come true when you "prayed to God." I begged my

Grandad to teach me the secret of the magic words. But he only said that someday I would want to say strange and beautiful things to some great Greatness. This, he said, was "praying to God." Nobody could teach this, but all could learn.

Grandad and his stories would make the world appear so beautifully simple. How good and spiritual living seemed, and how supreme and forgiving was God, the Greatness! I fell asleep at peace those nights, for Grandad said that all was well, and he prayed and thanked God.

Then, I grew up. I grew tired of Grandad's stories, which seemed to me silly. I was positive that gold purses weren't always waiting for the needy religious people, because I saw too many poor people with empty hands and hungry looks. Their hands never were filled, and their eyes never grew less hungry, no matter how much they would pray to God. I was certain now that Grandad's stories were fairy tales, just like the ones in the books I had at home.

But then, one day, my Grandad died. And his face was entirely illuminated by a golden glow, and a peaceful smile was carved on his still lips. I was afraid to move too close to him because I felt a magnificent peace about him. And then I knew. I knew what religion meant, I knew what God meant. I knew my dear religious Grandad had found a golden peace forever.

The Center's circulation and reference library is open to the public. Many rare and valuable books are in the collection.

ANNA looked away from the sun, across the green leaves of the young orange trees, across the flat Palestine desert and the low ridge of mountains. Through the shimmering haze the hot dusk lay over *En Harod*, lighting the sky with red and yellow, the last burning kiss of day. Anna leaned against the white wall of the house. This night would be heavy with heat. She would lie awake again, moving little lest she disturb Moshe. She would open her eyes to the blackness, fighting the silence, fighting the emptiness that filled her heart.

Little Daniel came out and touched her hand. "May I go now, mother? Is it time for me to go?"

"It is time." She watched him run to where his father worked. His sturdy legs stirred up the sand. This is the dust that will bury us, she thought. This is the dust that filled our lungs in Cyprus. It is the earth covering us, little by little, a slow death, a burial in sand. And she moved inside then, to wash the smell of it from her nose, to bathe her arms and cleanse herself of it.

After the evening meal, Moshe walked with her to their favorite place, a hillock which was the high point of the settlement.

Here she could stare into the darkness and see only the dome of heaven, for the desert itself was gone at night and only the stars remained. Moshe held her hand and spoke softly about the day's work, the progress in the groves, the promise of fruit and grain and vegetables.

She listened, but heard nothing. In her mind's eye they were sitting again in a park in Munich, on a dewy lawn under a great tree. There was the sound of hushed laughter from other lovers under other trees, and beyond the park the old city murmured in its sleep, breathing gently. Alive! Alive! The night itself breathed with life and color. You felt the greenness of the grass under your hands, you smelled the spring in trees and flowers and bushes. And in the high branches oft times a night bird sang.

"You are quiet, Anna." The sound of her husband's voice wiped away the past. She closed her eyes against the stars. She bit her lip to stem the tide of words.

"I was remembering Munich, Moshe.

A Story of Israeli Adjustment

THE YELLOW BIRD

By LAWRENCE LARIAR

It seems forever since we left our home."

He squeezed her hand. "It is better to forget Munich. This is your home. This is our future."

The future? Anna closed her eyes tight to fight away the desert and with it tomorrow. How could she explain the deadness in her soul? Moshe was talking quietly now, using the old words to build the brilliant image of a flowering land.

Patiently he told her again the story of the men and women who drew harvests from the earth that was dead but now lived. Gently he reminded her of their son Daniel, born behind the stifling wires of Cyprus, thin and weak until the desert sun browned him and nurtured him and made him whole again.

"You are only tired," said Moshe, and kissed her. "You want change, a holiday from monotony. Soon it will be spring and perhaps we will go to Tel Aviv. It is the noise of the city you miss, Anna, not Munich—any city, any busy place."

Every night Anna lay awake long. She rode again the long miles through the deep valley, an ocean of sand.

An old man said, "The lord help thee, my child. I will not live to see the blossoms bloom in our *kfar*." And Moshe answered, trying for gayness. "Patience, Abba Berger. We will transform our desert into a garden and beasts will come and they will give us milk and meat for our tables. You will see."

But Abba Berger had died in the second year, bowed down with weariness. They buried him, and after him other old ones whose knotted hands had tilled the earth around the baby orange trees.

Anna stared out at the stars and sobbed in the night when such memories came to plague her, burying her head in the pillow so that Moshe would not hear. And sometimes, in the long days, at work in the fields, she paused to sigh over her hands, to measure the cracks and callouses, to dream of Munich and the green grass. It is too late, she told herself. Already my hands have died, murdered by the sun that kills all living things in this valley.

"We will take Daniel with us, Anna. We will show him the glory of Tel Aviv. The little cucumber will have his eyes opened, I can tell you. Only in books has he seen such things as Tel Aviv."

"He is too young for disillusionment," said Anna. "Why open his eyes to things he cannot have? He will lose hope, Moshe. He will return wanting what he cannot have."

"He will return with hope," said Moshe. "This is a precious thing, Anna. And out of his hope he will build the things he so admires."

The weeks passed and Anna talked less of Tel Aviv. And when at last the night before the holiday came she wept within herself and fought to hold her mind away from the morning. No excitement stirred her, no thrill of travel, for already she saw herself returning on the bus, racing through the desert, returning, returning to the burning valley that was their home.

The morning sun shone with fresh fury as Moshe sang at his packing.

"This is a great day, Anna. I am as skittish as our son. See how he dances in the orange grove."

She watched Daniel skip among the trees. She saw him pause and stare aloft.

"Mother!" he shouted. "Come see what I have found. It's a bird—a yellow bird sits among the leaves and sings a song."

Anna ran down the path and lifted him in her arms and hugged him close, laughing and yet crying a little at the same time.

"It is a bird, indeed, my little cucumber. But come, we must not keep the bus waiting. There will be other birds soon, just like the ones we'll see in Tel Aviv!"

The Center has a display of art objects by Israeli craftsmen which may be seen in the lobby.

NEWS OF THE MONTH

THE Israel Government made a very strong informal demarche at the British Foreign Office when Israel charge d'affaires Mordecai Kidron saw the new British Minister of State, Kenneth Younger. The main subject of Israel's protest was the continued refusal by Britain to sell arms to Israel while new deliveries to Egypt and Iraq have reached a point far beyond that previously admitted by the Foreign Office.

Meanwhile, the Arab rearmament program has reached such proportions that it is causing the gravest disquiet in London. Particular attention has been focused on Britain's strengthening of Egypt's air force—especially the bomber arm, which cannot be described as a defensive force. Sources connected with the British armed services confirm that Egypt has purchased a total of 150 modern fighters and bombers, including 100 jet fighters. A number of bombers and 30 jet fighters have already been delivered and new Lincoln bombers, capable of carrying a 12-ton payload, are scheduled for delivery in July.

☆

Jewish organizations in Western Germany decided to call an extraordinary conference to deal with the problem of organizing adequate self-defense measures against the mounting anti-Jewish "incidents" in the American and British zones of Germany. The Jewish organizations also intend to appeal for outside intervention against the "continuing neo-barbarism" in the country.

Meanwhile, Minister of Interior, Gustav Heinemann, of the Federal West German Republic, broadcast an appeal—in the name of the Protestant church—calling on all Germans to "work against prejudice and anti-Semitism."

The Minister's broadcast followed close on the heels of an outbreak of several anti-Semitic incidents in Western Germany during that week-end. In Frankfurt the Jewish cemetery was desecrated by unknown persons, with at least 12 tombstones overthrown and additional

headstones damaged by the vandals. In Nuremberg, the Jewish proprietor of a building returned to him under the restitution laws, who recently came to Germany from Israel to claim his property, received an anonymous note declaring that "Jews are not wanted." Dr. Philip Auerbach, Bavarian Commissioner for Persecutees, commented that the incidents were organized by the Nazi underground.

In Frankfurt, a protest "before world Jewry and world public opinion" against the new wave of anti-Semitic vandalism in Germany was issued by the Union of Jewish Communities of Hesse. The protest was made following disclosure that the 30th act of vandalism was directed against Jewish cemeteries in the province of Hesse since the end of the war. The latest act of desecration was carried out in the old Jewish cemetery near Frankfurt.

☆

The German Social Democrats issued a statement denouncing the anti-Semitic incidents as "doubtless organized by neo-nationalists." The statement added: "The labor unions and the Social Democrats will reply with all their means."

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Sen. Guy M. Gillette has introduced a resolution in the Senate demanding an investigation of American denazification policies in Western Germany. Co-sponsors of the resolution were Senators Herbert H. Lehman, Paul H. Douglas, Claude Pepper, Dennis Chavez, Harley M. Kilgore, Irving M. Ives and Robert C. Hendrickson.

☆

The recrudescence of anti-Semitism in Germany was discussed in London at a meeting of the Board of Deputies of British Jews. A number of members of the Board urged that measures be taken to "impress upon the Jews still in Germany to leave that country, not only in their own interest but in the interest of Jewry as a whole, since Germany is a possible focal point for renewed anti-Semitic propaganda."

Dr. Abraham Cohen, president of the Board, declared that the "Jews in Ger-

many had five years in which to think over the question of staying or leaving." He expressed doubts that any measures—"however strong"—could now influence those who disregarded previous advice to leave.

The meeting also unanimously adopted a statement criticizing British policy on the sending of arms to the Arab countries.

☆

The forecast that peace talks will be started soon between the Arab states and Israel was made in a broadcast on the British-controlled Near-eastern Arabic radio station in Cyprus. There is no doubt that if these talks will not begin, then Transjordan will approach Israel on her own, the broadcast said.

☆

Roger Garreau, president of the U.N. Trusteeship Council, addressed an invitation to the Israel Government to send representatives to Athens where he intends to start discussions on implementation of the terms of the Jerusalem statute as adopted by the Trusteeship Council in Geneva earlier this month.

In New York, Fleet Admiral Chester W. Nimitz predicted that the United Nations General Assembly will recall its resolution to internationalize Jerusalem. His prediction parallels off-the-record statements by many U. N. delegates who expect that the Trusteeship Council will decide in June that Israel's and Transjordan's opposition to the internationalization of Jerusalem necessitates placing the whole issue before the Assembly in September.

☆

Hearings were begun by a special government committee on the circumstances surrounding the assassination of Count Folke Bernadotte, U. N. Palestine mediator, which took place on September 17, 1948, in Jerusalem.

☆

Col. Chaim Herzog, son of Israel Chief Rabbi Isaac Herzog, was named military attache to the Israel Embassy in Washington, following the receipt of approval from the United States Defense Department. He will leave for the U. S. to take up his new post early in May.

Dr. Shmuel Elyashiv, director of the Eastern European Division of the Israel Foreign Ministry, has been named the Jewish state's Minister to Czechoslovakia and Hungary.

ISRAEL PLANS DECENTRALIZATION

PLANS to make Israel a "green and pleasant land" were revealed at an exhibition of maps and pictures in Tel Aviv recently. The over-all aim is to decentralize the population, to develop national parks, to preserve the country's archaeological treasures and to build up a good communications system.

Looking towards a population of 2½ million, the Planning Department aims to set up a series of regional towns stretching from Galilee to the Negev. At present, 75% of the country's population is concentrated in Haifa, Jerusalem and Tel Aviv; 80% of the population is compressed into the coastal plain.

The development plan envisages a population consisting of 500,000 Israelis in agriculture, 1,000,000 more living in the three main cities and another 1,000,000 in the new towns.

The aim is to build towns on the "neighborhood" principle, with services, communications and places of work within easy distance.

The New York State Commission Against Discrimination reported that complaints of discrimination in employment during the first three months of this year showed an 18 percent rise over the same period of 1949.

Edward W. Edwards, Commission chairman, said 71 verified complaints had been filed with the Commission during the period, as against 60 in the same quarter of last year. Of these, he said, 80 percent were lodged against employers, and 16 percent against employment agencies. One complaint was against a labor union.

★
The case of G. A. Richards, Los Angeles owner of radio stations accused of slanting his news broadcasts against Jews, which had been postponed until September, will now be resumed in Los Angeles on May 15 by the Federal Communications Commission. The hearings involve renewal of license for Richards' station, KMPC.

A total of \$35,000,000 has been received by the United Jewish Appeal thus far.

★
Dr. Dov Joseph, Minister of Supply and Rationing of Israel, who came to the U. S. to attend a U. J. A. conference,

reported that the people of Israel are still in the throes of a struggle for the establishment of the Jewish state. "We have now entered upon the third phase of the struggle—the battle to cure our economic ills and to lay a sound foundation for the economic life and development of the country." Dr. Joseph reported that apart from security needs, Israel must have \$300,000,000 in imports or foreign currency this year for the purchase of food, raw materials, machinery, chemicals, fuel, transport vehicles and other equipment.

★
Walter H. Bieringer, president of the United Service for New Americans, stated that as a result of the projected liberalization of the displaced persons law, between 40,000 and 45,000 immigrant Jews will enter the United States this year instead of the 25,000 expected previously.

★
The Mapai-World Union of Zionist Laborers parley closed in Tel Aviv after adopting a six-point program for the World Zionist Organization to sponsor at the Zionist Actions Committee meeting.

The program called for the Organization to: 1. Organize the Jews outside Israel to help bring the Jews into the Jewish state; 2. Spread Jewish cultural values and the Hebrew language through-

out the Jewish communities of the world; 3. Train the largest number of pioneers and Jews who wish to migrate to Israel; 4. Mobilize all aid to help Israel perform its historic tasks; 5. Carry out immigration and absorption functions in Israel in close cooperation with the government; 6. Merge all Zionist funds into one, under the supervision of the Jewish Agency executive with guarantees of national ownership of land and the continuation of special Jewish National Fund activities.

★
The files of papers of Dr. Theodore Herzl, founder of political Zionism, which were discovered in the library of the Vienna Jewish Community last month, were handed over at a solemn ceremony to Dr. David Lewin, Israel representative in Austria. Also present at the ceremony were Dr. Joseph Schwartz, European director of the Joint Distribution Committee, and leaders of various Jewish organizations in Vienna. The Jewish community here also handed over to Dr. Lewin, 3,200 religious and medical books for the Hebrew University in Jerusalem.

★
The Palestine Electric Corporation announced that an issue of 800,000 ordinary shares of stock selling at one pound sterling (\$2.80) has already been oversubscribed.

Cooperative Societies In Israel

ISRAEL is a country with a great cooperative movement embracing such varied activities as farming, manufacturing, housing, banking, transport, marketing, publishing, etc. The law governing the establishment of cooperative societies is the Cooperative Societies Ordinance, which was promulgated in 1933 and reflects the accepted principles of the international cooperative movement.

There is no distinction in law between workers' and civil or general cooperative societies.

The law allows a cooperative society to have as its object "the promotion of thrift, self-help and mutual aid among persons with common economic needs so as to bring about better living, better business and better methods of production."

To be registered, a cooperative society must consist of at least seven members.

Smaller groups may be registered if membership comprises not only individual persons, but also other societies. Registration is made by application to the Registrar of Cooperative Societies. There are model rules prepared by the Registrar for the principal classes of societies, such as mutual credit, agriculture, industrial, supplies, etc.

To safeguard the cooperative character of a society, the law stipulates that no individual member may hold more than one-fifth of the capital or interest in the society and no member may have more than one vote at general meetings. The shares or interest of a member cannot be transferred, but may be redeemed by the society.

Every registered cooperative society has power to hold movable and immovable property, to enter into contracts and to institute and defend suits and other legal proceedings.

NEWS OF THE CENTER

Amendment to the Constitution to be Adopted at the Next Membership Meeting

In accordance with the requirements of Article XV, Section 2 of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the following resolution will be offered for consideration at the next meeting of the Center membership to be held on Thursday evening, May 18, 1950.

Resolved: Article VIII, Section 2 shall be amended to eliminate the words "for ten terms." This article shall read as follows: The President shall preside at all meetings of the membership and of the Board of Trustees; shall appoint all committees and their chairmen and be an ex-officio member of each committee, except when otherwise provided for by these by-laws; shall sign all warrants for the payments of bills. On and after the 1924 elections, no one shall be nominated for this office or be qualified to serve unless prior to such nomination he shall have been elected and served as Trustee or as a member of the Governing Board. Any person who served as President may be elected by the Board of Trustees as an Honorary President. The nomination and election of an Honorary President to be the same as prescribed in Section 30 of this Article for the nomination and election of Honorary Trustees; the term of office shall be for life and while he is a member in good standing, and shall have such authority and perform such duties as the Trustees, with the consent of the Governing Board, may from time to time fix.

Sabbath Services

Friday evening services at 6:00.

Kindling of candles at 6:28.

Sabbath services, "Ahare"—"Kedoshim"—Leviticus 16:1-20:27; Prophets—Amos 9:7-15, will commence 8:30 a.m.

Mincha services at 6:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Rabbi Gerson Abelson will deliver the lecture in Yiddish this Saturday afternoon at 5:00 p.m.

Daily Services

Morning services at 7:00 and 8:00 o'clock.

Mincha services at 6:30 p.m.

Junior League News

The Junior League is continuing their fine programs and are pleased to present their calendar of events for the month of May as follows:

May 4th—Monthly open and social meeting.

May 11th—Business meeting to discuss final plans for the Annual Formal Affair.

May 13th—Annual Formal.

May 18th—Our meeting will feature a speaker from the American Jewish Congress who will discuss the subject "What the American Jewish Congress Program Means to the American Jew Today."

May 25th—First Roof Garden Social of the season.

All girls and boys of college age are cordially invited to join our ranks and participate in our Junior League programs.

Junior Club Activities

The club season will close on April 29th after a month of interesting inter-club activities.

The significance of Passover on the Feast of Liberation, the history and development of the Haggadah, and Passover in the light of today were among the main topics of discussion in the Junior clubs.

The Candle-lites and the Vivalts had Model Sedorim in which all the members took part. Dancing and singing followed the ceremonies.

On April 15th the clubs saw a sound movie consisting of a comedy and shorts.

The athletic events of the clubs as well as games and quizzes well-rounded up the last month's activities of the season.

Bar Mitzvahs

A hearty Mazel Tov is extended to Mr. and Mrs. Max Sale of 175 New York Avenue on the Bar Mitzvah of their son, Robert, which will be celebrated at the Center this Saturday morning, April 29th. Congratulations are also extended to the grandmother, Mrs. J. Jacobs.

Congratulations are also extended to Mr. and Mrs. Samuel Gartenberg of 474 Brooklyn Avenue on the celebration of their son Joseph Myron's Bar Mitzvah at the Center this Sabbath morning, April 29th.

Camp Ramah, Sponsored by United Synagogue, Open for Registration

The United Synagogue has announced that its Philadelphia Region has acquired the well-known Camp Tabor in the Pocomos and it will now be known as Camp Ramah. This well equipped modern camp will be operated jointly by the United Synagogue and the Teachers Institute of the Jewish Theological Seminary of America. The camp is located on Lake Como, Wayne County, Pa.

The camp will operate on a two age level—children of the age of 8 to 14, and leadership training groups for boys and girls from 15 to 18 years of age. Only children who have completed a minimum of two years of study in a congregational Hebrew school are eligible for enrollment.

Included in the camp program will be studies in Bible, the Hebrew language and literature.

For further information parents are advised to apply to Rabbi Labovitz in care of Camp Ramah, 1026 Bankers Security Building, Philadelphia 7, Pa., or to Rabbi Hill Silverman in care of the Jewish Theological Seminary, 3080 Broadway.

Additions to the Library

The following books have been added to our library for circulation:

The Land and People of Israel — Gail Hoffman

America's Triumph — Dorothy Alofsin
The Earth is the Lords — A. J. Heschele
From Days of Old — W. Gottlieb
(Hebrew and English)

The Lifetime of a Jew — Hyman Schauss

The Wall — John Hersey
Out of My Later Years — Albert Einstein

Passover — T. Gaster

The Maggid of Caro — H. L. Gordon
The Pharisees and the Men of the Great Synagogue — Louis Finkelstein
(Hebrew)

The Songs We Sing — Harry Cooper-smith

Condolence

Our most heartfelt expressions of sympathy and condolence are extended to Mrs. Reuben Brenner of 146 Hooper St. on the loss of her beloved brother, Mr. Adolph Sparber of Jermyn, Pa.

ON THE 23rd of March the Center celebrated the thirtieth anniversary of Joseph Goldberg's association with this institution as its Administrative Director. It was one of the most pleasurable events in the Center's long history. As one of the speakers, Louis J. Gribetz, expressed it, "We have witnessed many glorious nights here, but rarely was life so radiant, so pleasant, so cheerful." The synagogue was filled with Mr. Goldberg's admirers, many of the Center's spiritual and lay leaders gathered on the rostrum to pay him tribute, and the Center's former cantor, the now celebrated operatic star, Richard Tucker, came to lend his remarkable voice to the proceedings.

When the speeches and the ceremonies were over, and the guest of honor, embarrassed by so much praise—for he is a modest person—but thrilled by the knowledge that he had so many sincere friends, had made his response, the gathering formed a huge line and waited patiently to shake Goldberg's hand and to wish him well. Then came a handsome repast in the ballroom and dining halls.

In gratitude for Goldberg's devoted and inspired service to the Center he was appointed Administrative Director for life, and the contract was embodied in an inscribed plaque.

So far as known, this is the first time in American Jewish communal history that an institutional director such as Mr. Goldberg is has been honored in the way the Center honored him.

JOSEPH GOLDBERG HONORED AT GALA CENTER EVENT

Rabbi Israel H. Levinthal, with whom Goldberg has collaborated since the Center was organized, spoke with the warmth of this long friendship and partnership. "There is a language of words and there is a language of the heart," he said, "and the heart sometimes speaks far more eloquently than any language of words. I am confident that Joseph Goldberg's heart feels the sentiments that are surging through all our hearts. Sentiments not only of gratitude and appreciation, but of affection for a fine and noble personality."

Dr. Levinthal referred to a famous biblical text in describing Goldberg's personality and work. "Like that beautiful prayer in which we praise Moses," he said, "those words apply to him—'Thou hast called him a faithful servant.'" Then he went on to speak of a remarkable trait possessed by the director. "The rabbis tell us," he recalled, "that one of the ways in which you can judge a person is by his temper. I have never seen Joe angry. I can truthfully say that in all the 30 years I have been privileged to work with him he has never been *caas*. And he has certainly had every opportunity to be out of patience. So many people talk to him—wise people, simple people, *nudniks*—all kinds of people; but no matter who approaches him he has the same smile and the same wonderful pa-

tience for all. Everyone who talks to him comes away feeling good, knowing that he has spoken to a friend."

In concluding, the rabbi said: "We of the Brooklyn Jewish Center have been very fortunate in that we have not only good-hearted men and women but wise-hearted as well. In a very humble way I have tried to preserve the spirit of Moses. I have tried to preach the ideals of this institution. But what the *chachma-laib* did and what I did would never have achieved success if we did not have the *Bezael* I *Maase*, the man who actually did the work of translating everything that was planned into reality. Joseph Goldberg was the *Bezael* of the Center, and for that reason he has earned a golden page in the history of our institution."

Samuel Rottenberg, Honorary President of the Center, struck the keynote when he said: "There is not a corner of this building—not a brick, not a spot that is unacquainted with Joseph Goldberg." And he expressed the practical sentiment of a man grown wise and discriminating in the conduct of communal affairs when he said:

"There is one thing lacking in our community. We have not yet coined a medal that would befit a man who renders service such as Goldberg has given us. We should find a way to honor a person who selects a career of communal

(Continued on page 23)



Seated from left to right: Isidor Fine, Samuel Rottenberg, Joseph Goldberg, Dr. Israel H. Levinthal, Judge Emanuel Greenberg.

Standing from left to right: Sholom Secunda, Cantor William Sauler, Louis J. Gribetz, Mrs. Morton Klinghoffer, Dr. Moses Spatt, Richard Tucker, Rabbi Manuel Saltzman, Rabbi Mordecai H. Lewittes.

PAGING SISTERHOOD!

In taking this opportunity to thank publicly our Torah Fund Chairman, Mary Kahn, for her contribution of limitless time and effort toward the successful goal of our annual Torah Fund Luncheon, I know I express the sentiments of all of our women when I say, "Todah Rabah!" Many, many thanks. Her leadership and her encouragement inspired her committee to co-operate to the fullest, and the result was a most magnificent function. Spiritually, we gained much from the inspired message of our own Rabbi Saltzman and the enlightening address by the noted author, Marie Syrkin. An entertainment by Herb and Betty Warner added a delightful dessert to an afternoon already replete with gastronomic delight. Financially, the Jewish Theological Seminary will benefit much from our endeavors. We are deeply grateful also to the many members who spared neither service nor expense in their zeal to arrange an attractive event. Sisterhood is indeed proud of its share in the opportunity to assist and establish leaders and teachers for the next generation. Again, BRAVO, and many thanks!

SARAH KLINGHOFFER,
President.

General Meeting, March 27

Our latest program, unique for any Sisterhood, took place on Monday afternoon, March 27th, when we presented "Jewish Women of Achievement." Four National Presidents of Jewish Organizations appeared: Mrs. Irving M. Engel, National President Council of Jewish Women; Mrs. Isaac Gilman, President Federation of Jewish Women's Organizations; Mrs. Samuel L. Halprin, National President of Hadassah, and Mrs. Ludwig Kaphan, National President of American Women's Ort. Their inspired addresses, which enlightened an almost capacity-filled synagogue of women who came to learn about the work of the groups represented—even though it was *erev Pesach*—was preceded by a carefully planned

program. Magnificently prepared refreshments provided for much hospitality, after which, upon proceeding to the synagogue, Chairman Sarah Epstein presented Rabbi Manuel Saltzman, who delivered a most moving invocation. Several brief announcements followed. Speaking for UJA, Hershey Kaplan, chairman, exhorted the women to be most generous in their contributions, since the need for assistance to the over-all effort was urgent, and required immediate action.

Our President, Sarah Klinghoffer, then welcomed the large audience, explaining that only by living Jewishly and by participating in educational experiences such as this program offered, could we hope to emulate the example set by our "Jewish Women of Achievement." A fine musical program rendered by Cantor William Sauler and Sholom Secunda, noted composer and conductor, and our Music Director, together with an appropriately spiritual greeting by our own dear Rabbi Israel H. Levinthal, set the pattern for an afternoon of much dignity, quality and content. Our honored guests, epitomizing Jewish womanhood at its finest, were deeply appreciative of the handsome Citations of Merit presented to them by Mrs. Klinghoffer on behalf of Sisterhood. The citations were awarded "in recognition of outstanding leadership and zeal, inspiring our women to noble and courageous living as Americans and as Jews."

Mrs. Ludwig Kaphan commented: "The afternoon will always stay in my memory as a high spot in my service to our Organization. The entire proceedings were conducted on a plane that would make any woman proud to be a member of your great congregation." And Mrs. Engel remarked: "It was a touching and beautiful afternoon. Great care and thought must have gone into the arrangement of the program. I carried away with me a beautiful memory, and I am indeed grateful for having been a part of the ceremony."

Our women came away with greater enthusiasm for active participation in the causes expounded from the pulpit that afternoon.

Sisterhood Upholds Torah

An unprecedented Sisterhood Friday night service, inaugurated last March 10th, will, we hope, become an annual practice. Members and friends filled the synagogue, anxious to enjoy the panel arranged in place of the usual sermon. An interesting and timely subject, "The Role of the Jewish Woman Today," was presented from these points of view: "The Jewish Woman and Her Child," by Sarah Kushner, President of the Hebrew School PTA; "The Jewish Woman and Israel," by Mildred Levine, President of the Eastern Parkway Chapter of Hadassah; and "The Jewish Woman and the Synagogue," by Sarah Klinghoffer, President of our Sisterhood. Chairman Bea Schaeffer introduced the topic and each speaker. Responsive readings were delivered by Mesdames Sarah Epstein, Hannah Jaffe, Lillie



Awarding Citations to "Women of Achievement"
Left to right—Rabbi Levinthal, Mrs. Irving M. Engel, Mrs. Klinghoffer, Mrs. Ludwig Kaphan, Mrs. Samuel L. Halprin and Rabbi Saltzman.

Lowenfeld and Rose Wiener. Following the services, Sisterhood acted as hostess at an Oneg Shabbat for the entire congregation, arousing praise for the pattern and the standard which our women set for the Jewish women of the community.

Annual Drive For Red Cross

Mrs. Lawrence Meyer has again been designated as chairman for the Annual Red Cross Drive. Members of the Center are asked to continue their support of this worthy cause by sending their contributions to Mrs. Meyer in care of the Center.

United Jewish Appeal

Chairman Hershey Kaplan appeals to all the women of the community to attend a dessert luncheon and listen to an excellent program on Monday, May 8th, at the Center, arranged by the UJA committees of the Eastern Parkway Women's Community, including Sisterhood, Hebrew School PTA, Eastern Parkway and Deborah Chapters of Hadassah. Make your reservations at once with any of these groups, and have a share in the building of Israel. Let us all help to realize our goal so our needy and oppressed people will find homes, peace and security wherever they are.

Cheer Fund

Contributions gratefully acknowledged from Mesdames Asher, Klinghoffer and S. Schwartz. Remember Cheer Fund when you celebrate a *simcha*. Call Lil Zakhem, President 3-5775.

In the News

Sisterhood Players will perform their successful play, "A Way of Life," on Wednesday, May 17th, at the Ritz-Carlton Hotel, in New York, at a luncheon of the Sisterhood of the Kew Garden Hills Jewish Center.

Calendar of Events

May 4—Closing All-Day Conference and Luncheon of the Metropolitan Branch of the Woman's League to be held at the Park Ave. Synagogue, 50 East 87th St., N. Y. Chairman, Mrs. M. Klinghoffer. Subject, "Women's League at Work," with panelists contributing. Address by Rabbi Simon Noveck, musical renditions by Cantor David Putterman. Tickets are \$2.00, including gratuities. Make your reservations with Bea Schaeffer, PRes. 3-2744.

May 8—UJA Dessert Luncheon at the

Center. Excellent program.

May 10—Brandeis University Rally sponsored by B'nai Brith Women's Einstein Chapter. All women welcome to attend, free, this fine afternoon event at our Center. Headliners on program.

May 11—Jewish Day for the Blind, at the Hotel St. George. Luncheon, tea and supper served. See Sisterhood women for "advance sale" merchandise, made by the blind.

THE YOUNGER MEMBERSHIP

It is with deep satisfaction that we note the increased attendance of our members at the late Friday Night Services and *Oneg Shabbat*. In response to the popular appeal which these services have evoked, the Hebrew Culture Committee planned and initiated a series of three lectures and *Oneg Shabbat* which are currently being held.

The National Young Peoples League Convention

The twenty-third National Convention of Young Peoples League, with which our Young Folks League is actively affiliated, was held March 24-26 at the Hotel Concord, in Kiamasha Lake, N. Y. It was a most successful conclave, attended by well over one thousand people, two hundred and fifty of whom were delegates drawn from all parts of the country. Over one hundred and twenty-five guests were from our own Center.

The well planned program and the able leadership under which the various conferences were conducted demonstrated that the Young Peoples League had come of age. If we but will it, and provide the necessary energy, Young Peoples League can be forged into an instrument through which young adult groups such as our own may be welded into a dynamic force to translate League principles into reality.

The officers-elect of National Young Peoples League are as follows: *President*, Dr. Leo Gollub; *First Vice-President*, Gene Matanky; *Second Vice-President* for New York Region, Norman Ruchman; *Treasurer*, Edward Colmar; *Recording Secretary*, Vivian Vogel; *Corresponding Secretary*, Kelly Kurz.

United Jewish Appeal

Our United Jewish Appeal Committee,

May 15—Mother's Day program. Address: "Matriarchs in Israel." Musical tribute to mothers by a noted singer. Elections.

May 18 — Brooklyn Division of Women's League Closing Luncheon and Installation, at the Temple Beth El in Manhattan Beach. Make your reservations with Sarah Epstein, SL 6-7413.

May 25 — Executive Board meeting, 1 P.M.

under the chairmanship of Jerry Jacobs, Harold Kalb, Rhoda Soicher, will, by the time this is in print, have raised close to \$7,000. Though this is not a stupendous figure, it is the greatest sum ever raised by Young Folks League. There are still many of our members who have not yet contributed. We trust that they will reward the efforts of our committee with a generous response. Let us not think of these contributions as an investment in the State of Israel and towards maintaining our dignity as Jews and Americans here. We respectfully request that all make their pledge now.

—MILTON REINER, *President*.

Inta-League

The stellar attraction of the Inta-League club program for this month consisted of a Carnival and Dance held on Saturday evening, April 15th in the Gymnasium. There were booths set up along the sides of the Gymnasium for dart throwing, penny pitching, caricature sketching, portraiture and so forth. Games such as foul shooting and roulette were played in another section. In still another corner a cake baking contest was held and the highlight of the evening was an auction consisting of items donated by our own members. Dance music was provided by the Melodaires. The purpose of the evening was to raise money for the United Jewish Appeal. Both from this standpoint and from a social one, the evening was a huge success.

Congratulations

Our heartiest congratulations and best wishes are extended to:

Miss Lillian Schlusell of 1469 President Street on her engagement to Mr. Alexander Yomtor on April 18th.

IN THE HEBREW SCHOOL

THE Hebrew School held its Model Seder on Tuesday, March 28, 1950. David Garelick and Alan Schaefer led in the conducting of the Seder. The four questions were read in Hebrew by Susan Spinrad and Miriam Epstein. The English translation of the four questions was read by Susan Kallen and Hal Arkowitz. The Kiddush was chanted by Harvey Gottlieb. The blessing over the candles was recited by Jeanette Flamm. Others who helped conduct the services were: Ruth Berman, Bernice Eiselman, Barbara Gross, Edith Glanz, Robert Goldberg, Paul Kushner, Ellen Palley, and Sol Tanenzapf. The Grace was led by Arthur Rudy.

Rabbi Lewittes who presided thanked the P.T.A., headed by Mrs. Kushner, Mrs. Rabinowitz and Mrs. Eisenberg for having decorated the tables so beautifully. Among our guests were Rabbi Levinthal who extended greetings to the students, Rabbi Saltzman and Mr. Coopersmith, director of music for the Jewish Education Committee. The musical program was directed by Mr. Sholem Secunda with the assistance of Mr. Naftali Frankel. Mrs. Zusman and Mrs. Weinreb helped with the Hebrew and English recitations. Parents and students were greatly impressed by the festive spirit of the occasion and all joined in singing the delightful Passover Seder melodies.

* * *

The concluding Late Friday Night service of the season on Friday, March 24th, was dedicated to the Post Bar Mitzvah fellowship. The following took part in the service: Melvin Aminoff, Norman Beris, Lawrence Berger, Morton Cohen, Paul Davis, Robert Gluckman, David Goldstein, Harvey Greenberg, Harold Kushner, Amnon Orent, Samuel Rappaport, Alan Sloate, Richard Stadin and David Tepperson.

Harold Kushner, student in the 4th year of the Marshalliah Hebrew High School who has excelled in his Hebrew studies was announced as the third recipient of the annual award in memory of Zvi and Paya Kushner.

The new award to be presented annually was announced by the Young Folks League. The recipient of this award selected on the basis of excellent Hebrew

scholarship and participation in Jewish Culture is Robert Gluckman, student in our 3rd year Post Graduate class.

The blessing of the graduates was delivered by Rabbi Levinthal. Students were introduced by Rabbi Lewittes. The service was led by Rabbi Saltzman.

A special feature of the service was a group of Hebrew songs sung by the Center Choral ensemble under the direction of Mr. Secunda with Cantor Sauler as the soloist. The large congregation which filled our synagogue to overflowing was greatly impressed by this service which was dedicated to the ideal of continuation of Hebrew studies beyond the Bar Mitzvah ceremony.

* * *

A community breakfast was arranged for the Post Bar Mitzvah fellowship and their parents on Sunday, March 19, 1950. The students conducted a Rosh Chodesh service prior to the breakfast. Robert Kritz served as Chazan assisted by members of the Post Bar Mitzvah group.

Following the community breakfast, there was a discussion on the subject—"Better Understanding Between Parents And Children." Rabbi Lewittes who presided stressed as the keynote of the discussion the verse read on "Shabbat Hagadol" stating that Elijah the Prophet would not only redeem our people in days to come but would bring about better understanding between parents and their children. The problems of a continued Jewish education were discussed.

The P.T.A. committee headed by Mrs. Davis, Mrs. Flamm and Mrs. Kushner was in charge of the arrangements.

* * *

A group of students visited the Jewish Museum at 92nd Street and 5th Avenue on Wednesday, April 12, 1950, under the direction of Mrs. Ross, 6th grade teacher. The students viewed the various collections on exhibition and enjoyed a special program prepared under the sponsorship of the Jewish Education Committee.

* * *

Mrs. and Mrs. J. J. Flamm have announced a special gift to the Hebrew School in honor of the coming graduation of their daughter, Jeanette Flamm, which will take place at the commence-

ment exercises in June. The money is to be used to purchase Hebrew readers in connection with the supplementary reading project recently introduced by the various classes of the Hebrew School.

* * *

Recent assemblies have included a special Keren Ami assembly program presented on Sunday, March 19, 1950, depicting the work of the various agencies, such as the U.J.A. to which our students contribute. The playlet was written and directed by Mrs. Mimi Alter of the 8th grade and presented by the students of that class.

Another assembly on Wednesday, April 5, 1950, was presented by the Hebrew Dramatic Club under the direction of Mrs. Evelyn Zusman. The playlet consisted of an adaptation of an Eternal Light script called "How They Knocked the Devil Out of Uncle Ezra." Those who participated in the play were: Lila Berger, Martin Brownstein, Stephen Bauman, Richard Feinman, Barbara Gross, Leonard Marco, Joel Nisselson, Naomi Raphael, Abraham Teig, Gary Weinberg, Burton Weitzman and Abraham Walder.

Text of Rabbi Lewittes Adopted in Bombay

It was recently announced by the Hebrew Publishing Company, publishers of "Ivrit Chayah"—Modern Hebrew, that this text has been officially adopted in those public high schools of Bombay, India, where Hebrew is taught as a foreign language. Rabbi Lewittes principal of our Hebrew School is co-author together with Dr. Harry Blumberg of this text. "Modern Hebrew" has been accepted in colleges, adult groups and high schools throughout this country as a standard text of instruction for first year groups.

It was also pointed out that the pilots in the "Flying Carpet" who transport Jews from Aden to Israel have adopted "Modern Hebrew" in their study of this language.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books, Taleisim and books for our library from the following:

Mrs. and Mrs. Harry Blickstein.

Mrs. and Mrs. Isador Lowenfeld in honor of the marriage of their son, Leroy on March 19, 1950.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BANTON, Miss BERNICE
Res. 201 Buffalo Avenue

CITRIN, Miss BYRD
Res. 501 Lefferts Ave.
Proposed by Jean Bloch,
Beverly Woods

DANZIGER, JOSEPH
Res. 802 Eastern Pkwy.
Bus. Carpenter, Same
Widower
Proposed by Abe Mann

EINSTEIN, HENRY
Res. 835 Clarkson Ave.
Bus. Catering, 1142 Eastern Parkway
Married
Proposed by Dr. L. A. Friedman,
Philip Palevsky

FORMAN, Miss IRENE C.
Res. 4105 Bedford Ave.

FRIEDBERG, NATHANIEL
Res. 751 St. Marks Ave.
Bus. Gen. Mdse., 1057 Fulton St.
Married
Proposed by Morton Klinghoffer,
Abraham M. Slepian

GILNER, HERBERT J.
Res. 1009 President St.
Bus. Banking Student, 1697 Pitkin
Ave.
Single
Proposed by Joseph Goldberg

GOLDSTEIN, MAX
Res. 615 Crown St.
Bus. Paint Salesman, 2701 Avenue U
Single

GOODMAN, JACOB
Res. 677 Crown St.
Bus. Lawyer, 1457 Broadway
Married
Proposed by Isadore S. Koeppel,
Louis Saffer

GROVER, SEYMOUR DAVID
Res. 1089 Eastern Parkway
Bus. Civil Service, Vet. Adm.
Single
Proposed by Harry Mandler, Morris
Hecht

HATTMAN, Miss CORINNE
Res. 9402 Forbell St.
Proposed by Leonard Krawitz,
Ben R. Berke

JOSEPH, RUBIN
Res. 548 Sheffield Ave.
Bus. Girls Coats, 520 8th Ave.
Single

KELMAN, Miss DORIS
Res. 1568 Lincoln Pl.
Proposed by Hortense Ross, Doris
Rosenhouse

KESTENBAUM, BENJAMIN
Res. 1373 President St.
Bus. Diamonds, 545 5th Ave.
Single
Proposed by Gerald Jacobs, Martin
Bruckner

LENER, Miss SHIRLEY
Res. 207 East 91st St.
Proposed by Eleanor Bessin,
Roslyn Kessler

LEVINE, Miss HILDA
Res. 3017 Ocean Pkwy.
Proposed by Bea Zwirn,
Abe Mann

LIBMAN, Miss SHIRLEY
Res. 86 East 94th St.
Proposed by Lynn Mitzner

LICHTMAN, Miss ADELINE
Res. 1103 Sterling St.
Proposed by Evelyn Wexler,
Florence Newman

MERVIS, Miss MILDRED
Res. 1634 Union St.

PALASNIC, Miss IRENE E.
Res. 572 Powell St.
Proposed by Lillian D. Joseph

PERLER, Miss GILDA
Res. 385 Argyle Road
Proposed by Samuel Babbitt,
Abe Mann

ROSENTHAL, MATTHEW A.
Res. 97 Brooklyn Ave.
Bus. Chemist, 17 W. 60th St.
Single

Proposed by Abe Mann
RUBINSTEIN, Miss MARIAN
Res. 321 Stone Ave.
Proposed by Hy Rosen, Sollie Rosen

RUDOLPH, Miss SELMA
Res. 3322 Avenue M
Proposed by Abe Mann,
Samuel Babbitt

SCHNALL, Miss EDITH
Res. 451 Howard Ave.
Proposed by George D. Goldenberg

SILVERMAN, SIDNEY
Res. 747 Van Siclen Ave.

Bus. Coats & Suits, 499—7th Ave.
Single

Proposed by Sidney Stekolchik
TARTAKOFF, Miss SHIRLEY
Res. 741 Bradford St.

Proposed by Nathan L. Levine
WEINER, Miss SHIRLEY
Res. 1918—68th St.
Proposed by Bea and Shirley Zwirn

WENIG, Miss GOLDIE
Res. 186 Clymer St.

Proposed by Harriet Barnett,
Minerva Goldstein
ZUCKERMAN, BENJAMIN H.
Res. 2424 Kings Highway
Bus. Dep't. of Markets
Married
Proposed by Jack Zuckerman,
Louis Kotimsky

The following have applied for re-instatement:

DROGIN, Miss TOBY
Res. 765 Eastern Parkway

ROSEN, HYMAN
Res. 31 Erick Ave.
Bus. Optometrist, 102 Liberty Ave.
Married

SCHANKER, IRVING
Res. 1370 Eastern Pkwy.
Bus. Textiles, 670 Bway.
Married

ZIMAN, Miss JUDITH
Res. 1565 Lincoln Pl.
Proposed by Frank Rauch, Bernard
W. Gilbard

Late Applications

BIRNBAUM, Miss HELEN
Res. 320 Ditmas Ave.
Proposed by Marvin Blickstein,
Dorothy Kaplan

COHEN, NORMAN
Res. 195 Grafton St.
Bus. Social Worker
Single

GELLERSTEIN, Miss PEARL
Res. 775 Hopkinson Ave.
Proposed by Ben R. Berke

GOLDBERG, Miss BERNICE
Res. 9106 Avenue A

SCHWARTZ, Miss PHYLLIS
Res. 947 Montgomery St.
Proposed by Joyce Weintraub,
Alice Abrams

WASSERMAN, CHARLES
Res. 93 Hart St.
Bus. Textiles, 305 Patchen Ave.
Single

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

JOSEPH GOLDBERG HONORED

(Continued from page 18)

service and makes so great a contribution to this wonderful cause as Goldberg has done."

Excerpts from some of the addresses follow:

By Judge Emanuel Greenberg, President of the Center: "During the seven years of my administration as your president I have leaned very heavily on Joseph Goldberg. I have always sought his advice, and it was invariably sound and correct. To Joe Goldberg every member and every child of every member is a heart-beat of the Center. He has seen our children grow from infancy to manhood and take their place in Jewish communal life. He has done much to mould their characters, and that is one reason why he is so dear to us, and so important in our lives."

By Louis J. Gribetz: "We are honoring tonight not a peerless leader, or heroic commander, or a poet singing under a halo of garlands; we are honoring a very fine character, rich in instructive lessons. We admire him for his courage in facing all his difficult tasks without reckoning the cost to himself, and we admire him as a man of real depth who has submitted to all labors uncomplainingly, modestly, unassumingly and with a loyalty that is rare. It is his type of character that we must possess if we are to find that new social order we are seeking. Joseph Goldberg's work and name will remain a precious inheritance in this institution."

Sarah Klinghoffer, President of the Center Sisterhood: "In the Jewish theatre, a testimonial such as this is known as 'ein ehrenabend fur unser lieblich.' *Unser lieblich* has during the last thirty years displayed every virtue of an 'able man who shows his spirit by gentle words and resolute actions.' On behalf of our Sisterhood, I am proud to add our admiration for Mr. Goldberg."

By Isidore Fine: "In the thirty years Joseph Goldberg has been among us he has had a lot to overcome. But you know how it is with water—it becomes purer and purer and sweeter and sweeter the more it knocks up against rocks and stones and pebbles; and plenty of rocks and stones and pebbles did Joe have

IN THE CENTER ACADEMY

PAINTINGS done by our pupils are being exhibited at the Jewish Museum, 5th Avenue and 92nd Street. Among them are three large panels on Biblical subjects: "On the Waters of Babylon," painted by Nancy Blumberg and Barbara Satlow, "The Valley of Dry Bones," by Rena Globe, Janet Rosenfeld, Elaine Applebaum, Stephen Greenberg and James Cohen, "The Destruction of the Temple," by Judith Cederbaum, Joel Hurwitz, Barry Bloom.

In the same exhibit are a number of smaller paintings by boys and girls of our middle and upper school. Our art teacher is Mr. Louis Harris.

The children's Seder, which took place on March 28, was an inspiring event. Led by the kittel-robed "Father," a pupil of the eighth grade, all those present—rabbis, parents and other invited guests—joined in the chanting of the Haggadah. Most of the tunes were traditional, but some of them had been composed by pupils of the Center Academy. Each year the

in these thirty years. That is why he is pure, sweet, kind, gentle, clever and a very, very good diplomat. In his masterful hands, Joe takes the synagogue, the Hebrew School, the Academy, the Forum Lectures, the Adult classes, the gymnasium—all the good things in this building, mixes them all together, and serves us the Brooklyn Jewish Center on a golden platter."

Milton Reiner, President of the Young Folks League: "We of the younger membership of the Center are honored to take part in this great outpouring of genuine affection. The League has benefited greatly from the inspired leadership of the Rabbinate and the officers, but the wise counsel of Mr. Goldberg has been a source of the greatest strength to us."

Dr. Moses Spatt, Chairman of the Reception Committee, presided. The invocation was delivered by Rabbi Manuel Saltzman and the concluding prayer by Rabbi Mordecai H. Lewittes.

Sholom Secunda accompanied Mr. Tucker and Cantor Sauler.

graduating class composes an original tune for one of the passages of the Haggadah. This year's choice was "U'vneh Yerusholaim." The chant received favorable comment from Mr. Secunda. Miss Frieda Prenskey, our music teacher, was at the piano.

Pupils of the Center Academy have just completed their annual drive for the Jewish National Fund. They contributed about \$500.00.

"Music Under the Stars" Concert At Ebbets Field, June 3rd

The second annual "Music Under the Stars" Concert for the benefit of The American Fund for Israeli Institutions will be held at Ebbets Field on Saturday evening, June 3rd at 8:30 o'clock. Among the star attractions thus far announced for that evening are Jan Peerce and Helen Jepson of the Metropolitan Opera Company and the New York Philharmonic Society, under the leadership of William Steinberg, noted conductor. The committee in charge of the affair is again under the chairmanship of Mr. Abe Stark, a member of our Governing Board. Tickets of admission at \$2.50—\$3.60—\$5.00 and \$10.00 may be obtained at the information desk of the Center.

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